round the waist. The front apron of the men was a small piece of jackal or wild cat skin, shaped somewhat like a pouch, with the fur turned outwards, and barely sufficing to cover the genitals; while from behind hung a large triangular piece of soft dried skin, with the broad part downwards, which they would draw under them when they sat down. A simple little skin pouch was also tied to the waist-belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular rear apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron, not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women sat down. A leather strap or sometimes a long string of perforated ostrich eggshell beads was also passed round the waist above the aprons, and on this girdle were tied tortoise-shell boxes containing powdered *buchu*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered, although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

The style of ornament has equally changed. Both men and women still carry small leather pouches hung round the neck, and containing the knife, pipe, tobacco, money, etc. Little horns, tortoise-shells,

2: Schapera E-4, 5 (no date) 1930
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then she must go to the water and commence throwing it about, and when she is tired her servant must continue to do so, otherwise the husband will return empty-handed.[1] Schultze mentions also an old-time regulation that the night before hunting the elephant every hunter had to refrain from sexual intercourse. Should a man violate this rule, the elephant would point him out with its trunk and "pile up earth against him"; the culprit was then no longer allowed to take part in the hunt.[2]

Men out hunting, again, may not mention the name of the baboon, otherwise they will find nothing. The lion and the jackal, in the same way, must be referred to not by their proper names, but by circumlocutions, the former as *gei /gab*, big brother, the latter as */gai-hetomab*, he-who-may-not-be-called. Anybody killing a baboon or a lion must afterwards slaughter a sheep or a goat, and hang the lowest cartilage from the spine of this animal round his neck with a strap so that it lies between his shoulder-blades, otherwise he will suffer from lumbago! Anybody, again, who has killed a dassie must hang its skull on one of the poles in his hut, so that he may soon kill another. If a hunter has shot game, and the bullet does not cause immediate death, the man will throw into the air a handful of sand, taken from the footprints of the animal; this, it is believed, will soon bring the animal down.

Omens also enter largely into the life of the hunter. If a hare crosses his path, he will immediately return home; but if it runs in the same direction as he is proceeding, the omen is good. So, too, if a certain kind of chameleon creeps on him or his weapons, or on anything belonging to him, when he is resting on the road, he is assured of success; and again the korhaan, if it does not fly far from him and soon sits down again, is believed to give luck, but if it continues to fly far away he had better return.[3]

These usages and beliefs almost certainly represent only a fragment of Hottentot hunting observances and lore. In them, however, we can see how in hunting by pursuit, where the elements of chance and danger are always present, elements beyond rational control based on experience and technical efficiency, there ritual observances and beliefs bring confidence to the hunter and assure him of good results or protect him from ill-luck, enable him, that is, to maintain

[1] *Tsui-/Goam*, 77. [2] Op. cit., 269.
[3] Olpp, "Aus dem Sagenschatz der Nama-Khoi-Khoin," 41–2; Hahn, op. cit., 84–5; Schultze, op. cit., 283.

2: Schapera E-4, 5 (no date) 1930
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224 554 A somewhat similar ceremony was held among the Cape Hottentots, but the description given of it by Kolb differs from the above, and is therefore worth recording. The skill and dexterity displayed in the chase by a single huntsman, he says,[1] was considered the highest act of heroism, and the man who had succeeded in killing an elephant, rhinoceros, or other big game animal was honoured by the whole kraal with marks of respect and was an object of universal admiration. On returning to his home he was subjected to the customary "anders-machen" rite. Proceeding to the central space where the people were assembled to receive him, he seated himself on a mat in the [54] centre of the circle that formed about him. One of the old men then rose, and urinated all over him, "at the same time muttering some words whose meaning I was never able to understand or to learn." [216] The dagga pipe was next lighted and circulated as usual, but the hunter received only the ashes that remained, which were strewed over his body by the old man. From now on he enjoyed great honour, [301] and as a proof of his agility and heroism could wear on his head the bladder of the animal he had slain.

224 The ceremony over, he retired to his hut, where he remained secluded for three days, during which time he was fed with the best [634] meat and the finest provisions procurable. During this time also he was forbidden all intercourse with his wife. The latter had to leave the kraal every morning when the herds were driven out to pasture, and might not return again till they came back in the evening. [262] Outside the kraal she might not eat anything at all, and even when back in it had to live only upon such meagre fare as she could lay hands upon. At the end of the third day, when the hunter was [594] supposed to have recovered his former vigour and strength, his wife was reinstated in the hut; he slaughtered a fat sheep, invited all his neighbours to the feast, and thereafter could again live with her.

Kolb's description of this ceremony gives no indication that it was an initiation rite, but implies rather that it was performed whenever the occasion was offered by the killing of a big game animal. There is no reason, however, to suppose that this is contradictory to Wikar's account, from which it appears that the first time a man killed such an animal, or obtained the privilege of being regarded as the "master killer", afforded the opportunity for receiving him into the ranks of the hunters, signalized by the scarification, while on subsequent occasions the ceremony was merely repeated without the operation,

[1] *Vorgebirge der Guten Hoffnung*, 128–9.

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Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1659 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [43]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [44]). It is true that stealing does sometimes occur among them, owing to their consumption of the root *dacha*, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [45]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brasscoloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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respect renders him an object of public scorn (Schapera, *op. cit.*, 220).

[44]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boore, our men I hope have more civility" (*Some Yeares' Travel into Asia and Africque*, 16.) Cf. also Ten Rhyne (below, p. 115).